

SCRIPTURES FOR THE BLIND

BIBLE SOCIETY RECORD

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CAPT. RALPH N. PRIEST READS THE NEW TESTAMENT TO PRIVATE RAMERO SABABIA IN A FOXHOLE ON NEW GEORGIA ISLAND

TRANSLATION

"Sharper Than Any Two-edged Sword"

The following episodes revealing the spiritual effectiveness of simple reading of the Bible by fighting men were collected from various sources by the Reverend W. H. Rainey, Commonwealth Secretary of the British and Foreign Bible Society, to whom we are greatly indebted

"Your previously heathen son"

The following is an extract from a letter written by a member of the R.A.F. to his parents:

I want to impress upon you that, before I take the air, I pray to God and ask his guidance and protection, not for myself, but for the crew. On several occasions when I have been in a tough spot, I've sat at the control and prayed to God to save us, and I always thank him afterwards.

He closed his letter with this beautiful confession of faith:

Your previously heathen son is now a firm believer in God and all that God stands for.

"Tremendously welcome and wonderfully used"

On the 9th of October you sent 50 Testaments to my son, a prisoner of war in Italy. He is a chaplain, and says, "They are tremendously welcome, and will be wonderfully used; for we are sadly hampered in our theological work through the shortage of Bibles. You can have little conception of the amazing opportunities there are in a camp like this. The first thing men need, after turning to God, is a New Testament, and I've had to say, not once or twice, but dozens of times, 'I'm sorry, but I haven't got one.' NOW I can say, 'Here is one.' Our theological society grows; we have over thirty-six members. Eleven candidates are training for the ministry."

"Able to break the chains of heredity!"

Al Capone, who for many years was described as "America's No. 1 Enemy," is serving a long

sentence in jail. His son (who is using another name) is in the United States Army. On Sunday, August 1, he was passing along George Street, London, and was attracted by the singing at an open-air meeting. He stopped, listened, and, before the meeting ended, came forward as a confession of his acceptance of Christ. He accepted a copy of the Scriptures, and gave an assurance of his intention to live the Christian life. Christ is able to break the chains that bind, even the chains of heredity!

"We are Christians and hate war"

During the fighting in New Guinea a digger was left for dead by the side of a trail. Later he recovered consciousness and lay there, expecting every moment that Japanese soldiers would arrive and finish him off. Finally, four Japanese soldiers did arrive. To

his surprise, instead of killing him, they lifted him gently and carried him to the side of a track in another part of the forest. Before leaving him, one of them said, "You will be quite safe here. Some of your countrymen will arrive soon and pick you up. We are Christians, and hate war."



Hearing the Word in Iceland

A Prayer

Thanks be to Thee, O God, for the Word in which Thou hast given us heavenly light for our minds, darkened by sin and error; an infinitely lovely Object for our hearts to embrace, in Thy Son, Jesus Christ; and assurance of victory through the power of Thy Holy Spirit upholding our feeble wills.

Guide us surely, love us freely, and strengthen us to serve, to endure, to conquer, throughout this new year. And let us use and cherish, more than ever before, Thine all-empowering Word. Make us Thine agents, now and henceforth, to bring this Book of Life to our fellowmen, near and far. Amen.

"Me read, too"

An Australian destroyer arrived at a Solomon island port, after dodging death from the air in several seas. Shore leave was given, and a young Christian sailor found himself free for the day. For weeks, owing to special duty, he had had no time to indulge his favorite habit

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BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

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Number 1

The Bible and World Peace

IF all the schemes for the postwar world could be sifted through a strainer whose cross wires consisted of the teachings of the Old and New Testaments of our Bible, and all the coarse elements thus discarded, we could then have a world order such as no generation of men has yet seen. This great book under the hand of God has grown out of the experiences of the human race over a vast period of time. It is no stranger to wars and rumors of wars; it is no stranger to the hatred and passions of men; it is no stranger to the ambitions of ruthless military despots. But, out of the morass of human passions, its peaks of truth stand out like mountain tops over the plains of our ordinary life.

One of the glories of this ageless book is the fact that it is not a system of philosophy or even of theology. It is rooted in the experiences of the race. Its story is the story of men—men who have been tempted and tried and purified through faith in the fires of affliction. Its conclusions are the sum of men's highest aspiration and ideals.

The prophet Micah summarized the highest ideal known to men up to his time in these words: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to *do justly*, and to *love mercy*, and to *walk humbly with thy God*?"

And, in a later period, Jesus stated a conclusion good for all men in all time to come: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Until these basic rules, which are laid down for individuals, are also adopted by nations, there can be no lasting peace.

The interfaith statement of the basic principles of peace for the postwar world, concurred in by Protestants, Catholics, and Jews, had for its first two of seven items the following:

1. *The moral law must govern world order.* The organization of a just peace depends upon practical recognition of the fact that, not only individuals, but nations, states,

and international society are subject to the sovereignty of God, and to the moral law which comes from God.

2. *The rights of the individual must be assured.* The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.

And here is the Protestant preamble of this declaration of principles:—

In a world troubled by despair by recurring war, the Protestant churches have been seeking to show how moral and religious convictions should guide the relations of nations. Their conclusions are, in many important respects, similar to those of men of other faiths. In this we rejoice; for world order cannot be achieved without the cooperation of all men of good will. We appeal to our constituency to give heed to the following proposals enunciated by Protestants, Catholics, and Jews, which must find expression in national policies. Beyond these proposals we hold that the ultimate foundations of peace require spiritual regeneration as emphasized in the Christian gospel.

Dave Boone, the New York *Sun's* gifted columnist, said recently in his column:

America was founded on man's consciousness of God, and it was sustained through trying years of flaming faith. . . . The Holy Bible is really an absolute necessity in winning the war.

Whether it be the formal statement of Protestantism, or the personal statement of a columnist who writes for the man in the street, the conclusion is the same: the application of the teachings of the Bible are essential for the winning and the maintenance of peace. The torrents of propaganda now pouring from many sources must be purified by the cleansing, regenerating Word of God. It all sounds like an oversimplification of a complex problem; but one cannot get away from the whole-hearted love of God and the unselfish love of man as the only basis upon which the world as a whole will learn to *do justly*, *love mercy*, and *walk humbly with its God*.

As Seen by Mark Twain

THROUGH the courtesy of Alfred A. Knopf, Inc., we reproduce here from "Mark Twain's Travels with Mr. Brown" a part of the chapter entitled "For Christians to Read." The book consists of heretofore uncollected sketches describing the famous humorist's adventures in New York City and elsewhere on the way to Europe. The date of the episode is given as May 20, 1867, when the Astor



The old Bible House in its early days

Place Bible House was fourteen years old and still, no doubt, one of the show places of New York City.

"I was to have gone with a detective policeman through all the underground dens of vice and rascality in the Five Points and other and still more infamous localities of New York, last night; but orders from headquarters employed the officer otherwise, and we had to put off the expedition until next Saturday night. So, as human nature delights in contrasts, and I have considerable human nature in me, I thought I would go through one of the chief among the fountainheads of civilization in this great city (if not the chief), and then compare today's experiences with next Saturday's. . . . I wandered through the great Bible House for nearly three hours, today, in company with one of its officers, and without meaning to be irreverent, I can say that I enjoyed the time more than I could possibly have done in any circus.

"The Bible House is a huge, handsome brick structure five stories high, and fills up one small block by itself. It was built by the American Bible Society out of funds secured by special donation for that particular purpose, and therefore the Society's regular finances were in no way concerned in the matter.

"The American Bible Society is fifty years old, having been organized in 1816. Its first President was Elias Boudinot, of New Jersey, and its seventh and present President is James Lennox, of New York. Its business is to translate, print, publish, and distribute Bibles to all the nations of the earth, and at cost price, no penny being made on any volume. They print the Bible, now, in nearly fifty different languages and dialects. Some of these

lingoes are curious enough. For instance, they print Bibles in the Arrawack (South America), Hawaiian, Hindu, Hindi, Urdu, Zulu, the Shikh, the Hindustanee, the Tamil, the Telugu, Creolese, the Syriac, the Arabic, Micronesian Islands, the Esthonian, the Benga, the Grebo, Fuhchau colloquial and Mandarin colloquial, and the Armeno-Turkish, and now are stereotyping Bibles to print in Slavonic and also the ancient Bulgarian. The Arabic plates now being prepared under the supervision of the translator, Rev. Dr. Van Dyck, will give the Bible to a hundred and twenty millions of people! When I tell you that over a million Bibles a year are now printed in the Bible House, and that a large portion of these are for our private home consumption, and that the supply cannot possibly be kept up to the demand, with all their immense facilities, you will easily understand that, while this is the case with our little 40,000,000 of population, it would hardly be worth while to try to supply those thirsty myriads of Arabs with the water of life without outside help. So, the Society is making electrotype plates for the Bible House, also for the establishment in Beirout, and also for the British Bible Society in London. When they all get started, then let the Arabs stand from under.

"Now I will give you another dose of languages in which the Bible is printed at the Bible House and its branches: Modern Greek, Hebrew, Spanish, Turkish, Mahratta (Marathi), Armenian, Gujarati (some kind of Irish, I suppose), Sanscrit, Portuguese, Persian, Siamese, Malay, Bujis, Dyack, Japanese, Marquesas, Mpongwe, Dikele, Zulu-Kafir, Cherokee, Choctaw, Creek, Osage, Ojibwa, Ottawa, Seneca, Abeniquis, Sioux or Dakota, Pawnee, and three languages in Oregon.

"On the first floor of the building is the Bible Society's library (it is very extensive) and, appropriately enough, there isn't a solitary thing in it but Bibles! I shall send them a copy of my book, so as to make a little variety. In that library they have Bibles in every tongue that was spoken at the Tower of Babel, and some that have been invented since—Bibles in all sorts of crooked characters; Bibles in raised letters for the blind; and even Bibles in shorthand. It makes a man cross-eyed to go through it. I suppose, next, they will get up a Bible loud enough for the deaf and dumb to use. They have got Bibles there that were printed when Caxton was an apprentice, and other Bibles (Hebrew rolls on vellum), musty and yellow with age, that may have been used in Solomon's Temple—who shall be able to say they were not? But the handsomest of all are the beautiful Arabic and Armenian Bibles, beautiful as Italian script. The Armenian ones have been compared with fine manuscripts in the Astor Library, eight hundred years old, and found to be in nowise inferior to them in execution. The Arabs consider it profanation to put their language in vulgar print for a Bible; but the Arabic Bible I have mentioned so fascinates them by its wonderful elegance, that they gracefully yield and eagerly read it. And, in truth, born Christian as I am, it fascinates me rather more than the old regular Bible I am accustomed to does. I have got an Arabic Bible, and it has its little drawbacks—but it has its advantages too; because you have

to begin at the fag-end of it, and read it backwards and left-handed. It was a sort of a fresh, new sensation to see the last end of the good book, because I hadn't been there before for some time. . . .

"Since its organization, the American Bible Society has printed and distributed 22,640,404 Bibles*, and the British Society in London, twelve years older, has printed and distributed 50,000,000. The two Societies work a good deal together, and together they have sent out over 70,000,000 Bibles! And now at this day, with the demands from the old regular quarters fearfully augmenting all the time, comes this new Arabic contract for about 100,000,000 more; and when they are fully under way with China, I suppose there will be a call for three times as many more! Has the world gone mad after Bibles? It looks like it. Suppose the descendants of the sacred historians still held the copyrights! Dividends?

"The war between the States brought the Bible House an immense business—a prodigious business added to the already colossal labors of the Bible House presses. The Christian Commission ordered and distributed to rebels, freedmen, and United States soldiers, fifteen hundred thousand Bibles!—and during the pressure of 1863, '64, and part of '65, the Bible House printers turned out, all bound and ready for shipment, TEN BIBLES A MINUTE! It looks large—it is 6,000 a day, counting ten hours to the day—but, with their present increased facilities, they turn out 5,000 a day, and do not run late at night. They had to go night and day then, however, and probably produced 10,000 or 12,000 a day. They have got to go to working harder than ever now, though, because orders flow in faster than their nineteen great Adams' steam presses can print the books. And yet the Society has branches in Germany, India, China, Beirut—everywhere, almost—whose presses are chattering all the time.

"Two hundred and fifty women and one hundred and fifty men—four hundred operatives in all—are employed in the Bible House.

"In the fifth story I found all sorts of compositors setting type in all manner of barbarous languages. Among them the Reverend Father Agapius, a Cossack by birth, and a priest of the Greek Church, was setting up the Gospels in tangled-up Arabic type. A printed page of his work looks like ever so many elegant fishing worms out on a spree. A Circassian—a scholar of mighty learning, and in former times a soldier of the Emperor Nicholas's body guard—was setting up the Bible in Russian. In a room close by, Rev. Dr. Van Dyck was reading proofs of the Arabic Bible.

"In a great hall adjoining, vast piles of paper were being wet down for the presses.

"In a small room on the same floor they were making matrices and moulding Arabic type. One man can mould about a thousand an hour. They have to have 1,100 matrices for the Arabic characters;—our alphabet and accompanying points only requires about fifty. Fancy an Arabic printer prowling around through a case with eleven hundred boxes in it, and hoping to live the allotted years of man!

"Still on this fifth floor is a huge room with nineteen large Adams' steam presses, all manned by women, snatching off Bibles in Dutch, Hebrew, Yamyam, Cherokee, etc., at a rate which it was truly fructifying to contemplate. . . .

"Adjoining was another huge room for drying the

printed sheets, and pressing them. They use hydraulic presses, and each of them is able to come down with the almost incredible weight of eight hundred tons of solid, simon-pure pressure. . . .

"On the fourth floor is the immense folding room. Eighty girls there, folding book sheets at the rate of over 5,000 forms a day apiece. . . .

"In the next room was the 'gathering' department. A woman stands inside of a long, oval pen, on the counter of which are laid piles of folded chapters of the Bible, side by side—piles of the Books of Esau, Isaac and Jacob, Matthew, Mark, and Genesis, Chapter 1, 2, 3, and so on, each chapter to itself—and that woman shins around inside



The door of a hundred million Bibles

of that counter and snakes off a chapter from each pile as fast as a printer picks up types, and before you could ask her out, she has stacked up a complete Bible straight through from Exodus to Deuteronomy! It went ahead of anything that I ever saw. There were about a dozen of these book stackers in as many pens, and when a Bible is properly stacked together, it is pressed in another lot of those same hydraulic arrangements (1,300 tons pressure), and conveyed to the adjoining stitching room, where, of course, the volumes are stitched together.

"On the third floor was the place where they put the covers on the books; next to it was the room where they put on the gold leaf in the rough; and in another room they add the gorgeous finishing touches, with all sorts of furnaces and complicated instruments; and down on the second floor was the depository—dead loads of books all piled up ready for shipment to all quarters of the globe.

"On the first story is the packing and shipping department, salesrooms, offices, library, convention room of the Society officers, and so on.

"The Bible House is a wonderful institution, truly. It turns out the cheapest books in America, and the most of them. You can buy a Bible there of any size, from a flagstone down to a cake of soap, and buy it cheaper than you can let it alone too. Their highest price Bible, a splendid affair in morocco, on exquisite paper, beautiful

letterpress and gilt edges, is sold at \$14—worth \$40 if anybody else published it. And they will sell you a complete Bible, well bound in sheep, for forty-five cents. Therefore, why need men be ignorant of the Word? The great city of New York has within her limits no institution she has more reason to be proud of, than this colossal Bible Society."

*[During the eighty-three years of occupancy of the "Old Bible House," the record of the Society's output was as follows: From 1833 to 1922, when manufacturing in the Bible House was discontinued, there were printed and bound and sent out from the building 76,082,448 volumes of Scripture in sixty-nine

languages and five embossed systems for the blind. When one adds to this total the volumes purchased or imported and then passed through the Bible House throughout the whole eighty-three years it was used, the grand total at the close of 1935 becomes 134,179,512—or about three every minute, night and day, since the old Bible House was opened.

In July 1936 the Society moved its headquarters to the new Bible House at Park Avenue and 57th Street. The Astor Place building still stands, still belongs to the Bible Society, is still used in part by the Society's shipping and other departments, and is almost completely rented, and is paying its way.]

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The Bible along China's Highways and Byways

by Harriet B. Lacy

ALONG the borderline between China's western provinces of Yunnan and Szechwan and the mystery land of Tibet, live hundreds of thousands of the "tribespeople," sometimes called the "aborigines." They are neither Chinese nor Tibetan



The colporteur appears to have traveled far, and he has

in customs, costume or language. A shy people, they nevertheless have warrior background, and a great many have joined the army of China. Possessing no written language, they had no books of any kind.

A British missionary went there, and under incredible difficulty, spent years listening to their words, learning their meaning. Then he devised for them a simple alphabet, and translated the Gospel of Mark. The American Bible Society printed it—their first book, a Gospel.

These people, one of the groups called the Miaos, had a slightly different explanation. Legend had it that, ages ago, they had lived in the far North; that they had had a written language, and so had books. Their enemies drove them to the South. A big river had to be crossed. They tied their books on their backs, and started to swim. But the current was strong, and the books were swept away. "So," they said, "that is why we have no books."

When the little paper-covered copies of Mark reached their country, some people walked ten miles to get a copy, and one man said to his neighbor, "Our books have been found. They were in the white man's country all this time."

The dialects of China complicate the publication problem. Almost every important port city has a different dialect, several of them totally unintelligible to the others. Many of these colloquial versions can now be printed in Occupied China in only limited quantities, if at all. In Free China, where the Kuoyü, the national language, prevails, publication projects adjust themselves to war restrictions as best they may.

Before China was struck by war, printing of Bibles, Testaments, and Gospels was done largely in Shanghai. The books were shipped in all directions, for incredibly small charges, through the efficient Chinese Post Office, or by freight. One of the chief targets for Japanese bombs in 1932, and again

in 1937, was the printing plant of the Commercial Press, a Chinese business of extensive range. Other presses also suffered severe damage.

Seeing the imminent possibility that Shanghai and much of the coastal region would be cut off from the hinterland, the Shanghai office sent, by airmail letter post, stereoplates from which Scriptures might be printed in the Far West. Then, with Shanghai definitely out of communication, little printing presses were discovered on village byways and set to work, in their clackety fashion, to produce Gospels for their region and neighboring provinces. The more up-to-date presses of Chengtu have been kept busy providing Scriptures to take the place of those normally supplied by Shanghai. Some of the little countryside presses had been carried hundreds of miles on the backs of men during the trek to the West, that greatest migration in all history to take place in so short a time.

The Chinese language has no alphabet; it has a few combining symbols called "radicals," but no letters from which words may be formed. So the huge fonts of type which must be mastered and used by a Chinese printer would turn an American typesetter's hair gray. There are no linotype machines.

A much-quoted illustration of Chinese "characters" is the word for "peace." A straight line at the top signifies a "roof", with two slanting lines for eaves. Beneath is the symbol for "woman." One woman under a roof denotes "peace."

West China has priorities for plane reservations; but to get most things requires not a priority, but an ultimate—the ultimate of inflated currency. A little paper-covered Gospel portion that used to sell for a cent in Chinese currency, now costs a dollar. Hence, most Chinese do without things or make something else do. So it is with paper.

No imported paper is available; so even the Chinese Government postage stamps are now made of thin, locally produced paper with irregular perforations. Likewise the Bible Societies, functioning in Szechwan Province in the Far West, have had to produce Scriptures on coarse bamboo paper, so rough and absorbent, that it can be printed on one side only. The sheets are folded accordion-fashion, left uncut, the inside pages blank. This doubles the size, and increases the price.

Mr. Robertson, heading up the work in West China, reports for 1942 as follows:—

The Bible Society has always rightly looked with pride on the work of the printing presses in China; and it has been our boast that the Scriptures produced compared favorably with the best of any country. Here, in Free China, at the end of almost five years of virtual exclusion from the rest of the world, machinery is badly worn; lubricating oils are scarce or unobtainable; good ink cannot be had; paper is made by age-old processes from the bamboo. . . . The Scriptures we are producing are in ap-

pearance but a shadow of the beautiful products of the printers' art to be had from Shanghai; yet God is able to use in his service the frail bamboo paper of Szechwan, just as well as the more substantial product of the Western paper mills. It is in that confidence that we have gone on and, at fabulous prices in terms of United States dollars, continued to make provision for the needs of the country.

One of these needs is that of the students who have come to Szechwan from all parts of the country. There is a great emphasis on the teaching of English. Any kind of book in English is a jewel beyond price. A secondhand copy of the Concise English Dictionary will bring up to \$1,000 in Chinese currency, or \$50 in United States money. An English Bible will realize whatever one cares to ask for it. Secondhand copies of English Bibles are exhibited in commercial bookstores marked as high as \$100 or \$200, equivalent to \$5 or \$10 in our money.

The printing of English in Chengtu is fraught with all kinds of difficulties, but by the end of 1942 the Gospels of Mark and John were produced in diglot—that is, in two languages, one column English, the other Chinese. These were bought up as fast as the bindery could finish them. Altogether 10,000 of each were provided.

One of these Chinese-English Gospels, also a copy of Mark in the Chuan Miao language, a miniature New Testament, printed on thin paper so it could be sent letter post into regions where second-class matter was no longer being carried,—these are to be seen among the many fascinating Scripture volumes in the Bible House library.

What do you know about Tibet? Would you recognize a Tibetan word? Neither would I. But the Chinese with their patience, their long look ahead, see Tibet in their line of vision. Tibetan has become a required subject in some of the government schools. Books in that language are scarce. An exhibit of Tibetan Scriptures in the Chengtu Bible House caused such a run on the store, that all the Testaments were immediately sold. Now, students preparing for minor official positions on the Tibetan border or in Tibet itself are snapping up the Tibetan Gospels from which to learn the language. What a prospect—government officials trained in the thought and vocabulary of the Gospels!

People entrusted with getting the Word of God into the hands and hearts of people who know Him not, must seek a divine wisdom and exercise a kind of divine opportunism. So the Bible Societies in China look ahead and lay plans. Chinese Scriptures, made by photographing the pages, are under production in India. It is expected that they will be ready in large quantities when the new road from India to China is completed in the not distant future, or when the Burma Road is reopened. Plans, too, are always afoot for sending more and more of the little books along the highways and byways, into the hands of those who, reading them, will be blessed beyond human accounting.

The Bible Society Circle of Miami

by D. H. Stanton

DURING the early days of 1943 Rev. H. W. Fayson, pastor of Bethel African Methodist Episcopal Church, Miami, Florida, in company with his officials, decided that for these days a more rugged type of Christian experience was needed among his membership. This, they agreed, must be preceded or accompanied by a new and sustained interest in the study of the Bible. In order that

it was very evident that the most effective part of each night's program, and that which awakened the keenest interest in the study of the Bible, was that played by the Booker T. Washington students. This interest extended out over the city and into the student body, and gave rise to many questions about the Bible, about the American Bible Society and its relation to the community, and what they—the students



Off to discover Bible needs and to fill them

something definite might be done, a "Bible Emphasis Week" was decided upon, and a planning committee of leading business and professional people formed.

The principal of the Booker T. Washington High School is a member of this church, and is a man of unusually fine parts. He has not only a very definite Christian outlook upon life, but has the reputation of keeping busy, in and out of his school, trying to convince others of the wisdom of that point of view. Naturally, he was made a member of the planning committee. At the first committee meeting he expressed a desire to have some of the brightest among his students given definite responsibilities during Bible Emphasis Week. The request was granted, and the student body informed that, if they desired such places, they must select students to fill them.

The students, with a great deal of enthusiasm, selected their representatives, who were present at the next committee meeting. They were to be placed in the very center of the program each night. Two were to sit on the platform with the speakers and during each program were to read a brief passage of Scripture, offer a prayer, and recite excerpts from "Great Men on the Greatest Book" published by the American Bible Society. Before the week closed,

—might do to keep the present interest alive.

As some of these questions were being answered, the school was informed that an organization among the students was possible, but that such would have to be made up of students of their own choosing. Accordingly, nine students—six girls and three boys—were selected, and after a conference with the planning committee, together with a representative of the American Bible Society, they elected their officers and were designated the "American Bible Society Circle of the Booker T. Washington High School of Miami, Florida."

True to that impulsiveness which adorns the life of American youth, the new circle asked for an immediate task. It was assigned. They were to make a survey of a large part of the city to determine its Bible needs. A community composed of colored citizens was selected, and they began the first task to be a direct outgrowth of Bible Emphasis Week. The work was quickly and almost perfectly completed, and the names of several hundred heads of families placed in the hands of the committee with the statement that these families had no Bibles.

The satisfaction with which this first task was done made certain a new assignment. Much had been

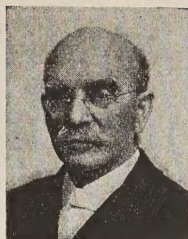
said about the need for Testaments for the men in the Army and Navy during Bible Emphasis Week, and how the American Bible Society was striving to meet that need. This was fresh in the students' minds, and they wanted to be given a trial in providing Testaments for the boys whom they knew in the services. Here, again, their request was granted, and they were assigned to this same part of the city to make their canvass. They were to ask the people interviewed to buy a Testament to send to a designated soldier or to pay for one to be sent by someone else. The needed instruction was given, and a day set for the work to begin. Their classroom duties for the morning were to be completed, and they were to leave the school at exactly twelve o'clock and return by three o'clock that afternoon. The nine members of the circle were to select additional helpers, and on the day appointed all assembled in the office of the principal a few minutes before noon. They received a few words of final instruction, in which the principal sought to make them aware of the implications of the work about to be done. After a brief prayer, they went forth.

Not one house in the original area was left without a visit; nor did any passer-by fail to hear their oft-repeated "Mister, or Mrs., please allow us to ask you to help us send a Testament to our soldiers." Few refused them; and, when they returned after two and one half hours' canvassing, they reported to the principal \$42.45 for Testaments purchased. But this happy group had more than the money for Testaments; they had a thrill,—an enthusiasm, a delight in the service rendered, that will be with them long after the need for Testaments for soldiers in the present terrible war is gone. They were not only sending Testaments to the soldiers, they were projecting themselves with their enthusiasm into the community, and, through it, into the hearts of their kinsmen who were fighting on every battle front, in order that every boy and girl of every race might have a larger place in which to live.

The fine boys and girls who did this service were no extraordinary boys and girls. They were the kind you meet in any town or countryside, who, given the same educational advantages, the same warmth of spirit, and the same confidence-inspiring touch, will go forth with the same eagerness to do those deeds of living kindness so needed in our world and which follow—because they are its out-growths—a prayerful and enthusiastic study of the Bible.

Pastor Fayson did get an awakened interest in the Bible among his members. They did, to his joy, show signs of a more rugged type of Christian experience; but Pastor Fayson has done more: by sending these glad-hearted young people into hundreds of homes, he has awakened an interest in his whole community in such fashion as will keep Miami remembering it for many days to come.

Recognition



THE "RECORD" is happy to report that Dr. Hugh C. Tucker, Secretary Emeritus of the Brazil Agency of the Society since 1935, has been the recipient of Brazil's Order of the Southern Cross. This signal honor comes to Dr. Tucker after fifty-seven years of residence and

labor in Brazil, during forty-seven of which he was in the active service of the American Bible Society.

During the late eighties and early nineties of the last century, Dr. Tucker pioneered in the distribution of the Scriptures in the then little-known Brazilian Republic. North and south and in the vast hinterland he traveled, courageously facing both discomfort and danger in his one supreme desire to bring the Bible to the people of Brazil. We congratulate him on this latest achievement.

Besides the regular Army and Navy Testaments and those marked with the insignia of the Army Air Corps, the Naval Air Force, the Marines, the Coast Guard, the Wacs, the Waves, and the Merchant Marine, the Society is now issuing a supply for the Sea Bees, as pictured here. To November 1, a total of 3,053,794 Scripture volumes have been distributed among our armed forces, 1,988,115 volumes being distributed free through the chaplains. Every effort to avoid waste by offering the books only to those who ask for them is constantly made.



"No. 43—Rio"

by Charles W. Turner

BECAUSE of her alignment with the United Nations, Brazil's Atlantic and Amazonian airports and seaports have assumed a strategic importance which it is difficult to overestimate. It is natural, therefore, that American airmen and sailors should constantly be passing through these important bases on their way to and from the tasks assigned them. Belem, in the state of Pará; Natal, in



Rio Grande do Norte; Recife, in Pernambuco; and Rio de Janeiro, are growing increasingly familiar to American service men, and to their friends and relatives at home.

While all possible is being done by Americans and friends at each of these places to entertain the men and provide wholesome social intercourse, the Bible Society also has its specialized contribution to offer. To this end, several hundred New Testaments containing President Roosevelt's commendatory message, and thousands of Gospel portions, have been sent from Rio de Janeiro for distribution by U.S. Army and Navy chaplains among the men under their care. Appreciations for these Scriptures have come in regularly; but more numerous than these appreciations are requests for additional supplies.

Under the auspices of the American Society of Rio de Janeiro, there has been opened in Rio by its War Work Committee a three-floor social center at

Avenida Rio Branco No. 43. Here American service men en route for other destinations can, while in the Brazilian capital, enjoy facilities for reading, writing, amusement, and refreshment of the kind to which they are accustomed, and in delightfully congenial surroundings. The Bible Society is grateful for the opportunity of sending down to "No. 43"—as this splendid center is familiarly called—a large number of the special Navy and Air Force New Testaments and Gospel portions for officers and men desiring to secure them. Many American service men have availed themselves of these unique gifts, and, through the kindness of one of the ladies who generously saw to it that the men who wished them received Testaments, a number of the comments and appreciations of the recipients were made available to the Bible Society. The following are a few among a large number that have come to hand, showing how welcome these New Testaments have been: "Even the proudest and strongest of us," said one young man on receiving a New Testament, "needs the inspiration and help this book gives." From another: "Thanks a million! You don't know how much I've needed this at times." One sailor, who had evidently received a New Testament before leaving the United States, said: "Never missed a day yet, since I got my Testament, that I haven't opened it to read one or another portion or prayer." Then he added: "I only wish I had read this book as much, and as often, before, as I have since enlisting."—"I've never paid much attention to these things," observed another young recipient; "but now I feel as if I needed something like this. Could I take one to my buddy?"

Friends of the Bible Society and contributors to the Bible Society's War Emergency Fund for special war work can be sure that their gifts make possible a great amount of effective Scripture distribution similar to the work done in Brazil. And this work is touching the lives of an increasing number of American service men, as they go forth to battle for their country and for the right.

During 1942 there were 808,982 volumes of Scripture in eighteen different languages placed in the hands of Brazilian people, distributed by colporteurs in every state of that vast country by means of launches, canoes, automobiles, horses, mules, railroads, buses, and trucks.

The Book for the World

The Secretary of the Society's Pacific District writes vividly of the intense activity centering in his office where not only Testaments, but many whole Bibles are in constant demand by the men who are "pushing off" to the uttermost parts of the earth

by Ralph W. Bayless

THE Book for the World is the book of the ages and for all ages and conditions of men. Following "Pearl Harbor," millions of people rushed to the Pacific Basin area. They came to serve in national defense, war plants, and all branches of the armed forces. Through the war effort and this mighty human invasion, the West is being more fully discovered, and the wildest dreams of earlier days are now being surpassed in this Pacific empire. From defense workers swirling around the clock, and from the multitudes of men in uniform and civilians alike, the demand for the Book for the World continues to surpass all records for the area.

Early in the war, military training centers sprang up everywhere. Adjoining towns and cities were overshadowed with newly established military populations. Chaplains were frantic as they sought, without the aid of chapel buildings or religious literature, to organize a religious program in these fast-growing training centers. For most of them the avenue to the office of the Bible Society was an open road. Requests for Scriptures to help undergird their religious opportunities were continuous from the very beginning. In reception and training centers many thousands of Gospels, Testaments, and Bibles were eagerly sought. The demand upon the Society's office for Scriptures became constant.

During the past year there has seldom been an hour at the San Francisco Depository when there was not a personal call being made by a chaplain, or a letter from a chaplain being read, requesting Scriptures; or packages being wrapped to fill requests. The gratitude of the "padres," as the men call their chaplains, has been an abiding one. "Thank you for the Testaments. It is organizations like yours that help make the chaplain's work possible. We do need whole Bibles for group study at this bombing base."

"Your recent shipment of Scriptures is a most valuable asset in our religious work."

"I take Testaments to every one of my eleven or twelve 'foxhole' worship services, and at each service I find many Coast Guard men asking for them."

"We need twenty-five Bibles for worship and Bible-study groups. The lighting in our tents is poor.

Bibles with a good-size type will be most helpful."

"I hope you can send us two dozen whole Bibles for use in our libraries and in the day-rooms of the Puget Sound Harbor Defense."

There is a special demand for the Scriptures as the men embark. One chaplain said: "I find the



The Army, the Navy, the Marines, the San Francisco Council of Churches, the California Service Men's Bible Committee, and the American Bible Society united for the spread and reading of the Word

men are becoming much interested in the Bible, as the adjustment they are having to make and the uncertain future they face teach them the need for spiritual anchors."

A colored chaplain said: "My men feel that they are far away from the South, and, as we are ready to sail, they truly want the whole Bible."

A Navy chaplain said: "I am on a mission to minister spiritually to the patients in the hospitals in the South Pacific. I have used thousands of the Society's Testaments, but now have a greater need than ever."

It was late one evening when an Army captain came in and said: "I have — men under my command. Since I have no chaplain, I am responsible for their spiritual welfare also. I will not sail out the Golden Gate until someone provides me with a Testament for each man."

He was provided. It was on a Saturday afternoon, when the office was closed, that my home telephone rang and a voice said: "I am the captain of a newly commissioned naval vessel. My ship is completely furnished; however, since I do not rate a chaplain, I have no Scripture supplies. I need a Bible for my own use, a few for the ship's library, and some Testaments for my crew." It was a joy to hurry back to the office and supply his need. On another Saturday afternoon a lieutenant in the Navy came and said: "I need a Bible with a wooden back. I am told we have plenty of rain where I am going. Our unit is too small to rate a chaplain."

I said, "Suppose you be the chaplain to the men in your engineering unit?" His reply was, "I believe I could do it, for I grew up in a New Jersey church."

He took with him enough Bibles and Testaments for the other engineers in his unit. After a great many months he wrote: "The Bibles and Testaments which you gave are in the library here in the Southwest Pacific, and are shared by all the men; in fact, they are our library, since we have no other reading material. . . . The men read them, not because they feel they ought, but because they want to. Please know that your kindness and that of the American Bible Society is greatly appreciated."

An officer of the Air Corps came into the Depository and said: "May I have a Testament? I lost mine in the crack-up at Guadalcanal. Have been reading the hospital copy, but must have my own before I take off again." A call through Treasure Island said: "Special boxes are now being prepared for armored units who sail in most crafts. Their only spiritual comfort and guidance must come from material specially gathered. Can your Society help us with Bibles and Testaments?"

Chaplains who have been out in the Pacific service are constantly writing V-mail requests for additional Scriptures to meet their needs. One wrote: "I am enjoying my work here in the Southwest Pacific. I have large crowds at my church services. If you have extra Testaments for distribution, they will be greatly appreciated." Another chaplain wrote: "I am having an increased number of requests for whole Bibles. Our men here urgently requesting them."

"The New Testaments which you so generously gave me have certainly proved indispensable. I am constantly giving them out to grateful receivers on my vessel. Please accept my heartfelt thanks as a chaplain that such worthy service is provided by your Society." A Marine chaplain wrote: "The Testaments reached us just before we 'pushed out' some

months ago. Our men now appreciate them more than ever."

Chaplains at Pacific ports of embarkation have been most cooperative in forwarding Scriptures to the armed forces abroad. From the San Francisco port Chaplain Albert E. Rambo writes: "This office takes great pleasure in expressing our appreciation for your fine spirit of cooperation and for the Society's provision for Scriptures for the armed forces in far-off and almost inaccessible places. We are grateful to the American Bible Society and all contributors who make this fine service possible." Chaplain E. L. Ackiss, of the Twelfth Naval District, says: "I would like to express to you and, through you, to the American Bible Society my genuine appreciation for the Bibles and Testaments which your Society is constantly supplying through this office for the various chaplains of the Navy, Marine Corps, Coast Guard, both afloat and ashore. Your Society has been most generous in its support of our work."

Transport chaplains make regular visits to the San Francisco Depository for supplies to meet their needs. One said: There is no substitute for the Word of God in transport work. Another remarked: "In our last load out we had the Army and the Navy composed of blacks and whites. There was almost perfect harmony, because we were all going on a great mission." Another chaplain, as he stood in my office, said: "I have been out in the deep Southwest Pacific for the past seven months. Where I have been, men would refuse candy if they could get a Testament instead. Their hands are outstretched for them. Give me all you can, and I'll see that they are well placed." A fine Lutheran chaplain on a return trip was challenged by a high officer on his ship with the statement that the Bible had no message for today. This inspired the chaplain to preach upon "The Message that the Bible Has for Today." At the conclusion of the service the doubting officer said, "If the parson is right, then we ought to do something to get this book out to the world." He then suggested an offering, which the chaplain gladly brought as a special gift to the American Bible Society. It amounted to \$29.

The California Service Men's Bible Committee has done an outstanding work in providing Scriptures for the armed forces. They have raised approximately \$44,000, of which \$25,000 has been converted into Scriptures for immediate deliveries to Pacific Coast training camps, and others shipped to chaplains out in the Pacific. In addition, \$8,200 has been contributed to the Bible Society's Emergency Fund. Much credit is due Mr. Alfred G. Blair, president of the Bible Center, Inc. in Pasadena, for his very able leadership in southern California.

The question is often asked, "Do service men actually use the Scriptures?" An Oregon chaplain reports that, on a recent maneuver on foot, even a

copy of a popular magazine was considered excess baggage. At the noon rest period he strolled among the men, and rejoiced to see that about sixty percent of them were reading their New Testaments.

One day there stood in the Depository salesroom a young colored man in a Navy uniform. He was six feet tall. In his hand he held a New Testament. My interest became centered so much upon his good looks and immaculate dress, with its trimming matching the white of his eyes and his pearly teeth, that I ventured to ask in what department he served. His

(Continued from page 2)

of Bible reading; so, putting his Bible in his pocket, he resolved to seek a quiet spot and make up for lost time. Seeing a trail running through a forest, he followed it until he came to a quiet spot, and there installed himself. Soon he was immersed in the study of the Word of God. So absorbed was he, that he did not notice the approach until he was already by his side, of a huge, almost naked native, carrying a club. Before he could give vent to any cry of alarm or astonishment, the native, pointing to the open book, said, "That Bible?"—"Yes," replied the sailor.—"Me read Bible too,—me Christian," and taking the Bible from the sailor, he began to read aloud a chapter of Isaiah, in very fair English. Then, handing back the Bible with a broad smile, he went on his way.

"An affront to Jesus Christ if we had fled"

A French Army chaplain had five services one Sunday. He was just leaving the last of them—he had had a congregation of eighteen soldiers of all ranks in a dugout in the front lines. Then he had to walk a mile through a wood to reach a road where a car was due to pick him up and take him back to G.H.Q. It was already getting dark, and he suddenly saw four men advancing toward him among the trees. Earlier in the war this padre had walked into a German patrol, and had been severely wounded by a hand grenade; so he thought "prudence the better part of valor," and hid behind a tree.

The men, however, turned out to be French soldiers who had lost their way coming to his service, and who much regretted arriving too late. So he could not let them go without a word; and, gathering them around him, he invited them to join in singing a hymn known to all French Protestants,—*"Let Us Be Faithful Unto Death,"*—the last verse of which implies the renewal of a vow of consecration to God. Then, it being too dark to read, he began to repeat the twenty-third psalm. The men seemed to have thought that he was praying; for they went down on their knees in the mud—the whole country was a sea of mud at that time. While they were in that posture, German shells burst overhead, and pieces of shrapnel came

reply was, "See this? (describing his special insignia); that's the sign that I am a cook on a submarine." I never liked the idea of going too far down under the water; so I changed the subject back to the Testament, and asked, "Do you ever read the Testament?" To which he replied, "I do not only read it, but I study it carefully every day when I am up on top; but, man, when we goes down, then I's got plenty of time to think about what I's been reading up on top." That colored boy was preaching a great sermon to me about daily use of my Testament.

down through the trees, cutting off branches. If you have ever been in a similar position, you know that the instinct of self-preservation bids you take cover; but not a man moved. Later, when he was saying good-bye to them, one of the men, referring to that moment, said to him, "It would have been an affront to Jesus Christ if we had fled after listening to those wonderful words you had been repeating—'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'"

Our glorious old Bible is full of texts like that; they breathe forth strength. There is no book like the Bible for keeping up the morale of soldiers and civilians in time of danger; and there is no greater service we can render our country than to circulate it.

"I laughed when they gave me a Bible, but—"

A chaplain tells us how, during the weary and anxious hours of waiting, many were to be seen reading Testaments on the beaches at Dunkirk. "I laughed when they gave me a Bible as I was leaving for France," said a soldier. "I had never been to church or Sunday school. None of us thought of such things at home; yet I read the Bible given to me. Indeed, I don't know what I should have done without it over there. When we came home from Dunkirk, I had to leave everything behind,—but I clung to my Bible."

"This is the finest book I know"

A soldier who was given a Testament by a representative of the Bible Society replied, "O.K., I'll take one. You never know,—these leaves are fine, and cigarette papers might be short on the other side." When traveling to the other side, this soldier became very seasick, and, having nothing to read, he found the Testament in his pocket and decided to look through it. When he arrived on the "other side," he wrote and said:—

This is the finest book I know. I feel it has done more for me than anything or anyone else in the world has done for me. Please find enclosed my first week's salary as a corporal.



Editorial Comment



BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to Francis Carr Stifler, Editorial Secretary, Bible House, Park Avenue and 57th Street, New York 22



Vol. 89 JANUARY 1944 No. 1

To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.

THE February issue of the BIBLE SOCIETY RECORD will contain, along with fresh stories of the Society's ongoing work for a Bible-hungry world, the report of the annual meeting of the Advisory Council, held at the Bible House, November 30 and December 1, and a challenging prospectus of the Society's work for 1944.

IN the issue of February a year ago, we announced the appointment of Dr. Ralph Mortensen as the Society's Secretary for China. After several months of field work, mostly throughout the Middle West and particularly with Lutheran churches, Dr. Mortensen left Miami, Florida, on November 4, by air on the first leg of his long, hazardous journey back to China.

THE growing popularity of the Bible in Brazil is indicated by the double-page spread of eleven pictures, furnished by the Society, which appeared in the July 10 issue of the popu-

lar picture weekly of *Brazil Review of the Week*. The brief story of the Society's work accompanying the pictures was entitled "O Livro dos Livros" (The Book of Books).

TWO donors have recently inquired concerning Scripture distribution to men in Civilian Public Service camps (for religious objectors). A short time ago the Society wrote to the National Service Board for Religious Objectors in Washington, D.C., and secured from them a complete list of camps. A letter went to each of the directors, offering the Society's service to individuals enrolled in the camps by providing a library edition of the Bible for the reading rooms, and pocket-size New Testaments for any who desired but did not possess them. Many letters have been received expressing appreciation of the offer and requesting Bibles and Testaments. The number of volumes requested is small; for most directors report that the men have brought their Bibles with them; but it is gratifying to them to know that the Society is ready to meet the Scripture needs of these men in national service, if and when such need exists.

Bible in the Public Schools

MISS Ruth Buckland, of Somerville, Tennessee, writes: "Last year the Bible was put in the public school here as a regular subject—an elective at high school for credit—elective, too, in the grammar school where all of 323 pupils take it. You might be interested to know that this is the first and only place, as far as we know, in west Tennessee that has the Bible in the schools as part of the regular curriculum."

CHAPLAINS also are expendable. Two of the Society's letters have been returned, undelivered. One is marked "Killed in action 19 April 1943"; the other stamped "Status changed to 'Prisoner of War' 11 October 1943."

October Meeting of the Board

THE sixth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-eighth year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, October 7, 1943, at 3:30 o'clock, President John T. Manson in the chair.

Devotional exercises were conducted by Mr. Samuel H. Libby.

The minutes of the fifth stated meeting of the year were approved.

The minutes of the various standing committees were presented, and their recommendations adopted.

The Bible Sunday poster entitled "The Enduring Word" was presented to the Board.

The meeting was adjourned.

November Meeting of the Board

THE seventh stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-eighth year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, November 4, 1943, at 3:30 o'clock, President John T. Manson in the chair.

Devotional exercises were conducted by Dr. C. L. Hsia.

The minutes of the sixth stated meeting of the year were approved.

The minutes of the various standing committees were presented, and their recommendations adopted.

A first edition of the Gospel of St. Matthew, Valera Version, in Spanish Braille, for the Blind was reported.

The Book of Joshua on four talking-book records is now also available for distribution to the blind.

The meeting was adjourned.

Pass It On

IF you have enjoyed reading this issue of the *Bible Society Record*, why not pass it on to your pastor or some interested friend. Every Bible lover should become acquainted with the *Record*.

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New York City—Bible House, Park Ave. and 57th St. . . . New York, New Jersey, Penna., Del., Maryland, D. C., Virginia, W. Va.
Atlanta, Georgia—85 Walton St. . . . No. Carolina, So. Carolina, Georgia, Florida, Tenn., Alabama, Mississippi.
Chicago, Illinois—35 E. Wacker Drive. . . . Ohio, Ky., Ind., Ill., Iowa, Mo., Mich., Wis., Minn., N. Dak., S. Dak., Neb., Kan.
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West Indies—Rev. James Innes, Neptuno 629, Havana, Cuba.
Mexico—Sr. H. T. Marroquin, Apartado 1373, Mexico City.
Caribbean—Rev. Raymond R. Gregory, Bible House, Box J, Cristobal, Canal Zone.
Upper Andes—John Ritchie, Apartado 448, Girón Camaná 836, Lima, Peru.
La Plata—Rev. P. Penzotti, Calle Paraná 471, Buenos Aires, Argentina.

Brazil—Rev. Charles W. Turner, Ph.D., Bible House, Avenida Erasmo Braga No. 12, Rio de Janeiro.
Bible Lands Agency, North—Mr. F. Lyman MacCallum, Box 747, Beirut, Syria.
Bible Lands Agency, South—Mr. H. Athanasian, P. O. Box 724, 62 Sharia Ibrahim Pasha, Cairo, Egypt.

Philippines—Rev. W. H. Fonger, Box 755, Bible House, No. 636 Isaac Peral, Manila.
Thailand (Siam)—Rev. Robert O. Franklin (on furlough) 703 Sathorn Rd., Bangkok.
China—Rev. W. H. Hudspeth, M.A., Bible House, 58 Hongkong Road, Shanghai.
Japan Bible Society—Mr. T. Tanaka, General Secretary, Bible House, 2 Shichome, Ginza, Tokyo, Japan.

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Maine—Rev. Hammond I. Peterson, 19 Pine St., Portland 4.
New Hampshire—Edward A. Dame, 24 Warren St., Concord.
Vermont—Rev. Stanley B. Hyde, 189 South Winooski Ave., Burlington.
Massachusetts—Rev. F. K. Singiser, D.D., 41 Bromfield St., Boston 8.

Connecticut—Rev. S. W. Raymond, 278 Farmington Ave., Hartford 5.
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Maryland—Rev. E. C. Powers, D.D., 9 E. Franklin St., Baltimore 2.

"THE ROCK OF OUR REPUBLIC"



A President of the United States* once called the Holy Bible "The Rock of our Republic." And so it is, especially today when men's and women's souls are tried by the fire of war.

In every war that America has fought, starting with the Mexican War in 1848, including World War 1, and now again today, the American Bible Society has been, and is now, supplying Bibles, New Testaments, and portions of the Scriptures to men in the armed forces wherever they may be.

This is a noble work,—and IT MUST GO ON! To further this work, money is needed. Remember—only One Dollar will give New Testaments to six of our boys—some of whom

may never have seen a New Testament before.

Better still, why not buy an American Bible Society Annuity Agreement? These Agreements afford you the opportunity of giving,—and receiving at the same time as high as SEVEN PERCENT on your money under a plan which has never failed to make prompt payments in nearly one hundred years of the Society's activities. Gifts upon the annuity basis have helped to make it possible to provide the Word of God to young men in the uniform of our country for nearly one hundred years! Why not investigate at once this Plan for Christian giving! Send for the booklet "A Gift That Lives."

**President Andrew Jackson*

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